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ABSTRACT

The small rural town of Bethlehem, Connecticut, contains pristine examples of modest 18th-century houses that surround a charming village green. Opposite the village green, the Reverend Joseph Bellamy's immense white clapboard house rises from a hilltop, an imposing presence that makes the village appear diminutive. The house stands today as a reminder of Bellamy's role as a leading preacher, author, and educator in New England from 1740 to 1790 and of the great awakening in Puritan New England. This lesson plan, based on the National Register of Historic Places file, "Joseph Bellamy House," and other sources on the Great Awakening and Joseph Bellamy, can be used in U.S. history, social studies, and geography courses in units on religion in the colonies. The lesson helps students gain a deeper understanding of the great awakening and the role Puritan ministers played in 18th-century New England. It cites U.S. history standards and lists educational objectives and materials needed. The lesson is divided into eight sections: (1) "About This Lesson"; (2) "Getting Started: Inquiry Question"; (3) "Setting the Stage: Historical Context"; (4) "Locating the Site: Maps" (Colonial Connecticut; Original Lost for Sale in North Purchase); (5) "Determining the Facts: Readings" (Great Awakening; Joseph Bellamy; Insight into Joseph Bellamy); (6) "Visual Evidence: Images" (View of the Center of Bethlehem, 1836; Conjectured Floor Plan of the Bellamy House; Modern Floor Plan of the Bellamy-Ferriday House; Bellamy-Ferriday House; Reverend Joseph's Pulpit; Old Cemetery); (7) "Putting It All Together: Activities" (Letter Writing; Gravestone Design; Historical Research in the Community); and (8) "Supplementary Resources." (BT)

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Teaching with Historic Places

The Joseph Bellamy House: Great Awakening in Puritan New England

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Teaching with Historic Places
National Register of Historic Places
National Park Service
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The Joseph Bellamy House: The Great Awakening in Puritan New England

(Ferriday Collection, The Bellamy-Ferriday House and Garden Archives)

The rural town of Bethlehem, Connecticut still conveys an image its first minister would recognize. This small, tight-knit New England community contains pristine examples of modest 18th-century houses that surround a charming village green. The stark white steeple of the First Church of Christ (Congregational) fills the horizon. To the north, opposite the village green, the Reverend Joseph Bellamy's immense white clapboard house rises from the top of a hill, an imposing presence that makes the village appear diminutive in comparison. The house stands today as a reminder of Bellamy's role as a leading preacher, author, and educator in New England from 1740 to 1790.

This lesson is based on the Bellamy-Ferriday House and Garden, one of the thousands of properties listed in the National Register of Historic Places.

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1. Letter Writing
2. Gravestone Design
3. Historical Research in the Community

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About This Lesson

The lesson is based on the National Register of Historic Places registration file, "Joseph Bellamy House," and other sources on the Great Awakening and Joseph Bellamy. Barbara Bradbury Pape, Site Administrator of the Bellamy-Ferriday House & Garden, wrote the lesson. Jean West, education consultant, and the Teaching with Historic Places staff edited it. TwHP is sponsored, in part, by the Cultural Resources Training Initiative and Parks as Classrooms programs of the National Park Service. This lesson is one in a series that brings the important stories of historic places into classrooms across the country.

Where it fits into the curriculum

Topics: This lesson plan will help students gain a deeper understanding of the Great Awakening as well as the role Puritan ministers played in 18th-century New England. It can be used in American history, social studies, and geography courses in units on colonial American religion and the Great Awakening.

Time period: 1740s-1790

See attached **Relevant United States History Standards for Grades 5-12**

Objectives for students

1) To describe the basic principles of Puritanism.

2) To examine the role of religion in 18th-century New England.

3) To consider the causes and effects of the Great Awakening.

4) To trace the career of Reverend Joseph Bellamy and examine his role as a religious leader in New England during and after the Great Awakening.

5) To conduct research on prominent historical figures in their own community.

Materials for students

The materials listed below either can be used directly on the computer or can be printed out, photocopied, and distributed to students.

1) two maps of Colonial Connecticut and lots in North Purchase;

2) three readings by contemporaries and scholars about Bellamy's life and work;

3) three drawings of the home and Bethlehem, Connecticut;

4) three photos of the house, Bellamy's pulpit, and tomb.

Visiting the site

The Bellamy-Ferriday House & Garden, a property of The Antiquarian and Landmarks Society, is located on 61 Main Street North at the intersection of Routes 61 and 132 in Bethlehem, Connecticut. Visitors can tour the house and grounds, including a circa 1915 formal parterre garden, on Wednesdays, Saturdays, and Sundays from May to October. The hours are 11:00 a.m. to 4:00 p.m. Group tours are available by reservation. For more information, contact the Bellamy-Ferriday House & Garden, P.O. Box 181, Bethlehem, Connecticut 06751.

United States History Standards for Grades 5-12
The Joseph Bellamy House:
The Great Awakening in Puritan New England
relates to the following National Standards for History:

Era 2: Colonization and Settlement (1585-1763)

- Standard 1A- The student understands how diverse immigrants affected the formation of European colonies.
- Standard 2B- The student understands religious diversity in the colonies and how ideas about religious freedom evolved.

Getting Started

Inquiry Question

(The Connecticut Historical Society, Hartford)

What does the location of the two churches tell you about the role they played in 18th-century society?

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How to Use the Inquiry Question

Begin each lesson by asking students to discuss possible answers to the inquiry question that accompanies the Getting Started image. To facilitate a whole class discussion, you may want to print the page and use it to make an overhead transparency. The purpose of the exercise is to engage students' interest in the lesson's topic by raising questions that can be answered as they complete the lesson.

Rather than serving merely as illustrations for the text, images are documents that play an integral role in helping students achieve the lesson's objectives.

To assist students in learning how to "read" visual materials, you may want to begin this section by having them complete the Photo Analysis Worksheet for one or more of the photos. The worksheet is appropriate for analyzing both historical and modern photographs and will help students develop a valuable skill.

Photo Analysis Worksheet

Step 1:

Examine the photograph for 10 seconds. How would you describe the photograph?

Step 2:

Divide the photograph into quadrants and study each section individually. What details--such as people, objects, activities--do you notice?

Step 3:

What other information--such as time period, location, season, reason photo was taken--can you gather from the photo?

Step 4:

How would you revise your first description of the photo using the information noted in Steps 2 and 3?

Step 5:

What questions do you have about the photograph? How might you find answers to these questions?

Setting the Stage

By 1600, some Protestants felt that the Reformation, begun in 1517 when Martin Luther began to openly criticize practices of the Catholic Church, had not gone far enough to eliminate Catholic influence. In England, a group of Calvinists became known as Puritans because they wanted to "purify" the Church of England of any remaining Catholic tendencies. In 1630, a group of more than 1,000 Puritans left England and founded the Massachusetts Bay Colony to protect their religious freedom. Over the next decade, thousands more followed and established Puritan towns over a wide area of New England.

Based on the doctrine of Protestant Reformer John Calvin, the Puritan religion proclaimed that not everyone in society would achieve eternal salvation. God selected some souls to save and condemned the rest to hellfire. Puritans opposed elaborate church decoration and priestly vestments, and insisted that individual congregations be free from control by a general church organization. In the colonies, churches were controlled by the members of the congregation rather than by their ministers. The job of a minister was to teach, preach, and set an example.

By the second half of the 17th century, religious fervor had begun to die down in the colonies as many people began to concentrate on material rather than spiritual matters. Religion for many had become more of an accepted social routine rather than a deep personal conviction. In the 1730s, concern over the declining state of religion led to several small, local religious revivals that paved the way for a more intense resurgence known as the Great Awakening.

Locating the Site

Map 1: Colonial Connecticut, 1758.

(The Connecticut Historical Society, Hartford)

In 1710, the town of Woodbury in the northwestern corner of Connecticut enlarged its boundaries by purchasing 18,000 acres from the Nonnewaug tribe. This parcel was known as the "North Purchase." Thirteen years later, after the land had been surveyed, it was offered for sale. It was a forest wilderness alternating with rocky or swampy areas. The first settlers arrived in 1734, settled on the heights, and began clearing the land for cultivation.

North Purchase residents had to travel to Woodbury to attend worship services, a distance of five miles by animal trails or Indian forest paths. During the winter the terrain and weather made the journey even more treacherous. Citing the danger of having to travel to Woodbury for sermons, the 14 families in North Purchase petitioned the General Court in 1738 to appoint a minister to come to the settlement and give sermons during the winter months. Two years later, the Reverend Joseph Bellamy was appointed minister of North Purchase, which he subsequently renamed Bethlehem.

Questions for Map 1

1. Locate the town of Woodbury in Connecticut.

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2. Note the distances between Woodbury and its three closest neighboring towns, Litchfield, Waterbury, and New Milford.

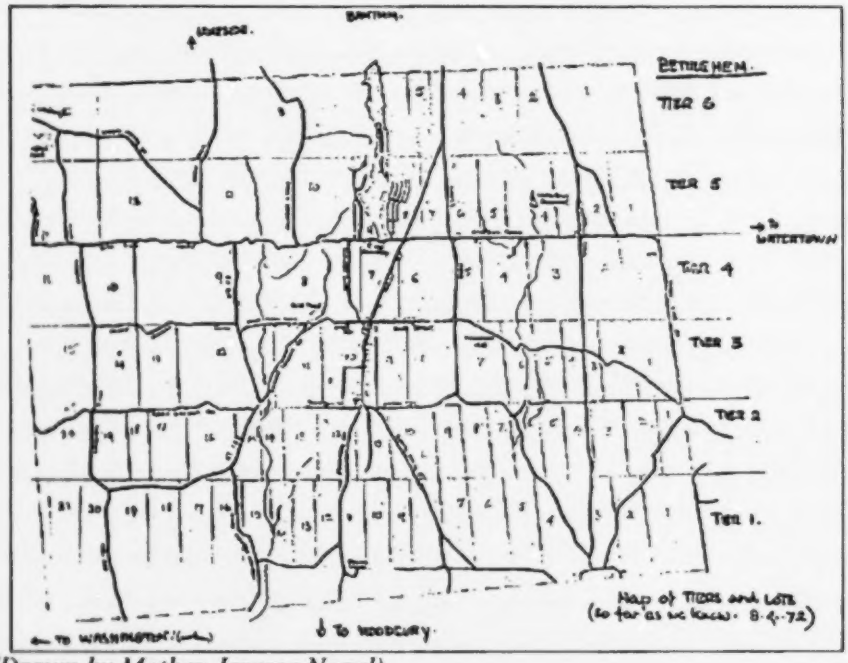
3. What geographical features would early settlers have had to cross to get to Waterbury or Litchfield from Woodbury? What geographical features would early settlers have had to cross to get to New Milford from Woodbury?

4. How would winter weather aggravate traveling conditions between these towns?

5. Do you think the North Purchase residents were justified in asking the General Court to appoint a minister? Why or why not?

Locating the Site

Map 2: Original lots for sale in North Purchase.



(Drawn by Mother Jerome Nagel)

Joseph Bellamy was given a house, a salary, and 100 acres (lot 12, Tier 3) to draw his wood." Reverend Bellamy also purchased lot 7, Tier 4, the plot on which his house stood, from Joseph Wells. Additionally, Bellamy purchased lots 7 and 3, Tier 1 from Thomas Minor and William Martin, respectively. He used the land for farming to support his wife, their seven children, the theological students that he taught and housed, and his servants.

Questions for Map 2

1. Shade in Bellamy's land holdings on Map 2.

2. Lot 7, Tier 4 = 100 acres. Estimate the total acreage of all of Reverend Bellamy's holdings.

3. Recalling that the area was forested, and dotted with stone outcroppings and swamps, would the land be ready to farm? What would be necessary to turn it into productive farmland?

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Determining the Facts

Reading 1: The Great Awakening

Jonathan Edwards, minister of the Congregational Church of Northampton, Massachusetts, wanted to reawaken religious devotion in a society where moral principles seemed to be declining along with church membership, a problem occurring throughout the colonies. In 1734, Edwards led a small revival to "bring the sinful to a knowledge of God and to the experience of spiritual rebirth."[1] Upon hearing Edwards and other ministers preach, audiences felt extreme despair over their sinful behavior followed by a sense of God's forgiveness. Those with a reawakened religious fervor were said to have been saved or "reborn." Over a six-month period there were more than 300 "conversions." Nonetheless, by the end of 1735, this religious resurgence began to die down.

Then George Whitefield, a young, charismatic, English Methodist preacher, began traveling up and down the colonies. Whitefield's unique method of preaching involved dramatically depicting the horrors faced by sinners condemned to Hell. His fearful audiences became hysterical as they realized their sinfulness and their peril. Recognizing their utter dependence on Christ for their salvation, hundreds of members of Whitefield's audience underwent conversion and were reborn. Through his passionate sermons, George Whitefield revived the religious enthusiasm Jonathan Edwards had stirred and helped it to spread.

After preaching in some of Boston's churches, Whitefield went to Northampton, Massachusetts to preach in Edwards' church. The congregation wept and moaned, and Edwards was as taken as his congregation with the dynamic preacher. He and several other ministers, including the young Joseph Bellamy, a minister in Connecticut, spent most of 1741-1742 riding about New England preaching impassioned sermons meant to bring sinners back to the fold of the church. The movement spread throughout the northern and central colonies.

The Great Awakening, as this period of religious resurgence came to be called, appealed to all levels of society, but particularly to the common man. Instead of sitting in a meeting house with a local congregation listening to a highly intellectual sermon, worshippers stood in open fields filled with thousands of other people to hear sermons preached in emotional and simple language. For people who led lives based on hard work and sincere worship, these were profound religious experiences.

Questions for Reading 1

1. What problems with the Congregational Church troubled Jonathan Edwards? What action did he take to solve these problems?

2. Who was George Whitefield? How did he inspire a religious revival in the American colonies?

3. What was the Great Awakening? How did it appeal to common people?

Reading 1 was compiled from Bernard Bailyn, Robert Dallek, et al. The Great Republic, *Vol. 1 (Lexington, MA: D.C. Heath and Company, 1992); James A. Henretta and Gregory H. Noble,* Evolution and Revolution *(Lexington, MA: D.C. Heath and Company, 1987); and general references on the Great Awakening.*

[1]Bernard Bailyn, Robert Dallek, et al. The Great Republic, *Vol. 1 (Lexington, MA: D.C. Heath and Company, 1992), 169-70.*

Determining the Facts

Reading 2: Joseph Bellamy

The Reverend Joseph Bellamy (1719-1790) was a leading preacher, author, and educator in New England in the second half of the 18th century. In 1735, Bellamy completed four years of study at Yale University where his coursework included arithmetic, algebra, Latin, Greek, Hebrew, rhetoric (effective use of language in writing and speaking), and logic. Following his graduation, he spent a year and a half studying theology and boarding with the prominent minister Jonathan Edwards of Northampton, Massachusetts. He was licensed to preach in 1737. In response to the North Purchase residents' request to the General Court, 20-year-old Bellamy became the minister in Bethlehem, Connecticut in 1740.

Joseph Bellamy's theology was rooted in Puritan beliefs, yet he molded the religion to fit the people rather than having the people fit the religion. Bellamy's sermons reveal his knowledge of the Bible and theological debate, but also human nature. Through his sermons and writings he sought to link traditional Calvinist doctrine with the reformers' belief that the "offer or call of the gospel was to everyone without exception." Reverend Bellamy unquestionably believed in the traditional Puritan doctrines of original sin, the lack of free will, the need for saving grace, and God's arbitrary choice in granting salvation. He also maintained the view that an excess of material goods and worldly influence corrupted humans. Although Bellamy often criticized human behavior, his sermons were not as emotional and filled with "fire and brimstone" as Jonathan Edwards' famous "Sinners in the Hands of an Angry God."

Instead, Bellamy warned listeners to resist worldly temptations and to be serious about their duty to God, as in the sermon he preached on October 7, 1747, at Stratfield, Connecticut:

The world looks gay to you, and your companions entice you along, but verily that road leads to eternal ruin. I see you and know the way you take. I pity you, I call to you, I warn you. I command you...Remember the Creator, be mindful of God now, without any further delay,--in the days of thy youth.[1]

Reverend Bellamy fervently believed that religion should be "a heart-affecting, soul transforming, vital efficacious remembrance of God," not a "mere empty, dry, lifeless notion of God in the head."[2] He argued that God promised all people, rather than the select few, salvation. Bellamy preached the gospel to all who wanted to listen, and because he was such an effective speaker, he became well known in New England. A book about the clergy in his region noted that, "Pious people and those without religion, the learned and the unlearned, the orthodox and the heterodox, united in pronouncing him an eloquent preacher."[3]

With the approval of his new congregation, Reverend Bellamy traveled extensively throughout Connecticut. Over a two-year period in the early 1740s, he spoke more than 450 times to audiences outside his congregation. However, Bellamy, Edwards and other revivalist ministers became disenchanted with the fanatical extremists that the Great Awakening also generated from the population. As a result, they gave up itinerant preaching. Bellamy settled back down in Bethlehem to a more normal minister's work of preaching once or twice a week to his own parishioners. It was also at this time that Bellamy became the leader of the New Divinity ministers, who shunned the beliefs of the "Old Light" preachers (the social elite who dominated Congregational theology prior to the Great Awakening). Bellamy's beliefs remained constant. Bellamy pursued a vigorous career as a writer, publishing 22 books in his lifetime, the most influential of which was *True Religion Delineated*, written in 1750. He also took in theological students and occasionally served as a guest preacher to other congregations.

The combination of Bellamy's oratorical abilities and his passion for and dedication to his profession led Lt. Eli Caitlin to write on August 11, 1775, "the lecture is warned this day 3 o'clock p.m. & everyone will rejoice to hear Dr. Bellamy preach."[4] Contrary to Caitlin's belief, not everyone enjoyed listening to Bellamy preach. His ability to communicate coupled with his ardent beliefs set Bellamy apart from some of his ministerial colleagues. In 1763, fellow minister Gideon Hawley wrote to Bellamy claiming, "I don't know of but two clergymen however in the country that appear to like your principles."[5] Many of his colleagues vehemently opposed Bellamy, believing that God chose people to be saved in a predetermined manner rather than people choose God to achieve salvation. Bellamy tried to avoid confrontation with them when it was unnecessary due to his belief that anger was a sign of evil. In a letter to one of his critics, Bellamy wrote:

Perhaps I did not express myself as accurately in my sermon as I ought; but in my Essay, which contains my real sentiment, I have taken great care in my expressions. And you like my Essay, it seems. If so, we do not differ; and is it not a pity to enter into controversy, if we do not differ? Would not Satan be glad? And would not good people be grieved? [6]

On the day that Bellamy died, the Reverend Ezra Stiles, one of Bellamy's longtime critics and an Old Light minister, remarked, "He was of a haughty domineering temper and till of late years uncensorious of his brethren in the ministry and others who opposed him...he was...of a dogmatical and overbearing disposition...his numerous noisy writings have blazed their day, and one generation more will put them to sleep."[7]

There were admirers, as well, who recalled at the time of his death that Joseph Bellamy had remained true to his beliefs and had dedicated his life to helping his family, parishioners, theological students, and all who sought God's salvation. An

article printed in the *Boston Evening Transcript* in 1935 speaks to Bellamy's lasting legacy to the town of Bethlehem:

Dr. Bellamy not only named the town, but he virtually founded it, guided it through its first early years, became its wealthiest resident, owned the biggest house in it, put the town on the map through his own reputation as a scholar and a divine [devoted to God], attracted many theological students to it who spent money on board and room, and left it at his death a well established and flourishing community.

Questions for Reading 2

1. Was Joseph Bellamy an effective preacher? Provide evidence to support your answer.

2. Describe Bellamy's beliefs. How were they similar to and different from other 18th-century ministers?

3. Did Bellamy respect his parishioners? Did he respect his fellow ministers? Support your answer with evidence.

4. What was the opinion of Reverend Ezra Stiles regarding Joseph Bellamy? What was the opinion of Lt. Eli Caitlin about Joseph Bellamy?

5. Did Reverend Joseph Bellamy have a lasting impact on history or was Reverend Stiles correct in arguing that Bellamy's influence would last for only "one generation more" beyond his lifetime? Explain your answer.

Reading 2 was compiled from The Clergy of Litchfield County *(Litchfield, CT: Litchfield County University Club, 1896); Glenn Paul Anderson,* Joseph Bellamy (1719-1790): The Man and His Work *(Unpublished Ph.D. dissertation, Boston University, 1971); Franklin B. Dexter, ed.,* The Literary Diary of Ezra Stiles, *Vol. III, January 1, 1782-March 6, 1785 (New York: Charles Scribners Sons, 1901); Caroline Woolsey Ferriday,* Reverend Joseph Bellamy *(Bethlehem, CT: privately published); and Mark Valeri, "The New Divinity and the American Revolution,"* William and Mary Quarterly, *Vol. 46, (1989).*

[1]*Glenn Paul Anderson,* Joseph Bellamy (1719-1790): The Man and His Work *(Unpublished Ph.D. dissertation, Boston University, 1971), 209.*
[2]*Ibid., 210.*
[3]The Clergy of Litchfield County *(Litchfield, CT: Litchfield County University Club, 1896), 41.*
[4]*Caroline Woolsey Ferriday,* Reverend Joseph Bellamy *(Bethlehem, CT: Privately Published), 191B.*

[5]*Ibid., 126.*
[6]*Ibid., 124.*
[7]*Franklin B. Dexter, ed.* The Literary Diary of Ezra Stiles, *Vol. III, January 1, 1782-March 6, 1785 (New York: Charles Scribners Sons, 1901), 384-385.*

Determining the Facts

Reading 3: Insight into Joseph Bellamy

Historians and scholars describe Reverend Bellamy "in person manly, of tall stature, in the latter part of his life well-clothed with flesh."[1] He was physically imposing, standing more than six feet tall and weighing approximately 300 pounds. His voice was large and clear. Like Jonathan Edwards and other ministers of the time, he wore a white wig and a simple robe when he was in the pulpit. "His whole air and manner were indicative of authority."[2]

Reverend Bellamy's religious writings present only one side of this complex man. His personal correspondence provides additional insight into his character. Joseph Bellamy, father of seven children, wrote the following letter to his son, Jonathan:

> Bethlem Feb. 6 1773
> For Mr. Jonathan Bellamy at Norwich
> My dear Child,
> Yours of Jan. 20 and one a little before I have received, and it gives me pleasure to hear that your situation pleases you...You need an almighty allwise Father, my Child, who will live forever. The great Conductor of allthings & the Father of Lights to take care of you, to guide yr [sic] steps & be yr Father. Of him you might ask wisdom, every hour & he can give & is willing to give Wisdom to him that asketh; & how to get through this world's evil, die in peace & be happy in the World to come without his friendship & patronage I know not. He has been my hope & my life & my guide from my youth up, & he is a very kind Father...Take time to read your Bible. Take time two or three times a day for a secret prayer--the favour of God is worth more than all the world & without it you are undone forever. Therefore seek first the kingdom of God & his righteousness & all things shall be added unto you...How much Cash will you have need of in the Spring? Or What else do you want that we can do for you?...All well at Common. Lucy more healthy than for many years past. May God Almighty Bless you.[3]

Since it was common practice in colonial times for young theology students to spend a year or two under the direction of a pastor, Bellamy had always accepted students in his home. With his success as a speaker and writer, greater numbers sought his instruction, so Bellamy organized a theology school in his home, the first in the country. At least 42 students are known to have studied with him, and as many as six resided at the same time in the third floor dormitory.

Following a planned course of study, Bellamy engaged his students' minds through question-answer discussions and reading from a wide variety of Christian and anti-Christian writers. Former students included Jonathan Edwards, Jr., future vice-president Aaron Burr (Jonathan Edwards' grandson), and Joseph Eckley. Reverend Bellamy continued to correspond with his former students, even after they had left his bustling household, as seen in this letter sent to him by Joseph Eckley:

> August 20 1775
> Mr. Chapman is this morning to set out on his journey to New England. By him I take the opportunity of sending these lines, together with the money I am indebted to you for my board etc. last winter...I often think of the privilege I enjoyed at Bethlem & the improving & agreeable hours spent in your company. I bear in mind your advice & instructions & hope I shall always regard them....
> Whenever you take a journey into the Jerseys my Father & Mother would be glad of the pleasure of your company at their house. They desire to join with me in respectful compliments to yourself, Mrs. Bellamy & all the family.
> Joseph Eckley [4]

Questions for Reading 3

1. How did Joseph Bellamy's physical appearance and voice help him to communicate?

2. From reading Bellamy's letter to his son, what can you infer about the kind of parent he was? From reading Eckley's letter to Reverend Bellamy, what can you infer about the kind of teacher he was?

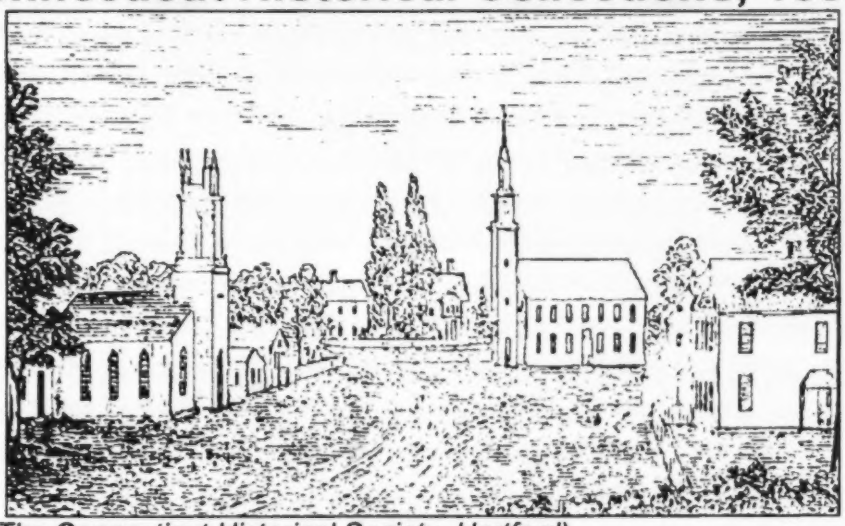
3. Are Bellamy's actions as a parent and teacher consistent? Explain your answer.

Reading 3 was compiled from The Clergy of Litchfield County *(Litchfield, CT: Litchfield County University Club, 1896); Glenn Paul Anderson,* Joseph Bellamy (1719-1790): The Man and His Work, *(Unpublished Ph.D. dissertation, Boston University, 1971); Caroline Woolsey Ferriday,* Reverend Joseph Bellamy *(Bethlehem, CT: privately published); and the Litchfield Historical Society, Bellamy Papers.*

[1]The Clergy of Litchfield County *(Litchfield, CT: The Litchfield University Club, 1896), 41.*
[2] *Glenn Paul Anderson,* Joseph Bellamy (1719-1790): The Man and His Work *(unpublished Ph.D. dissertation, Boston University, 1971), 258.*
[3]*Caroline Woolsey Ferriday,* Reverend Joseph Bellamy *(Bethlehem, CT: Privately published), 183.*
[4]*Ibid., 192.*

Visual Evidence

Drawing 1: View of the center of Bethlehem (from John Warner Barber's *Connecticut Historical Collections*, 1836).



(The Connecticut Historical Society, Hartford)

This drawing, from an illustrated guide to the towns of Connecticut, is the earliest known view of Bethlehem, drawn approximately 40 years after Bellamy's death. Bellamy's house is the one to the right of the two trees in the center of the drawing and to the left of the Congregational Church.

Questions for Drawing 1

1. What can we learn about Bethlehem in 1836 from this drawing?

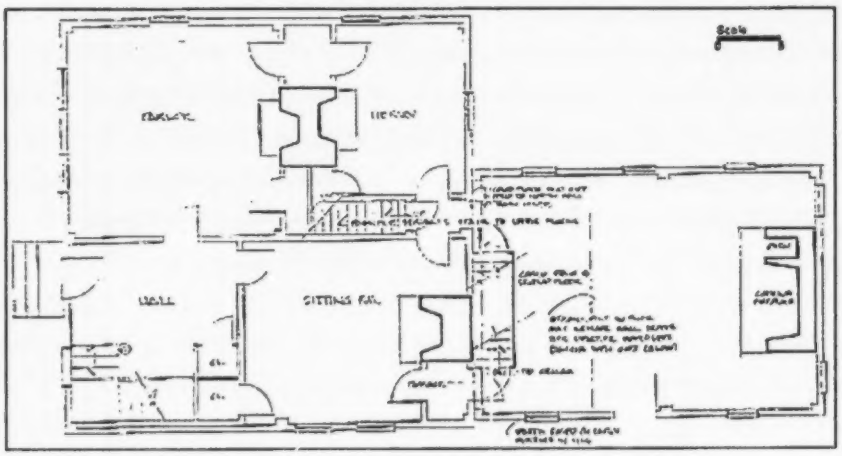
2. What elements dominate the drawing?

3. Based on the location of his house, what was Bellamy's status in his community?

4. What does the presence of the second church suggest about changes in religious attitudes in Bethlehem following Bellamy's death in 1790? From what you know about Bethlehem and Joseph Bellamy, do you think there were two churches in the town during his lifetime?

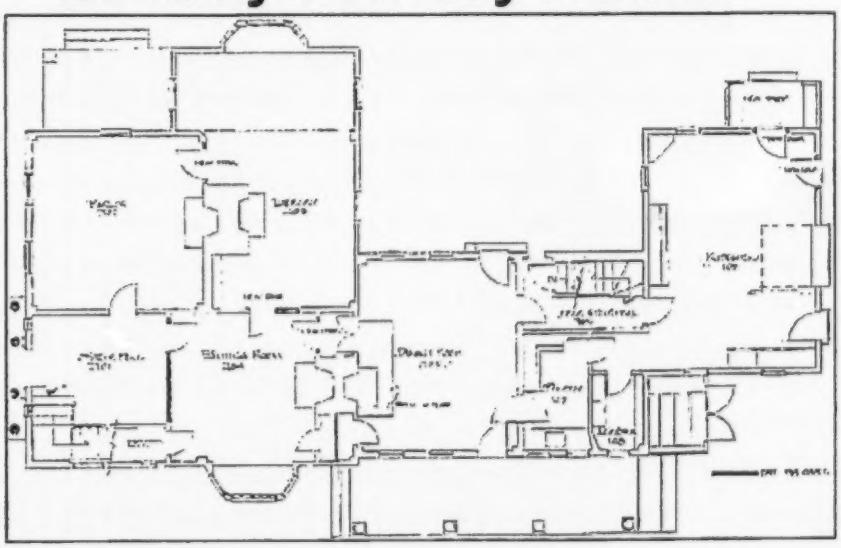
Visual Evidence

Drawing 2: Conjectured first floor plan of the Bellamy House, circa 1760.



(Russel Wright)

Drawing 3: Modern floor plan of the Bellamy-Ferriday House.



(Russel Wright)

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Photo 1: The Bellamy-Ferriday House.

(Ferriday Collection, The Bellamy-Ferriday House and Garden Archives)

Reverend Bellamy's house remained in his family until 1868. In the 1880s, the Hull family added bay windows and a porch. In 1912, Henry McKeen Ferriday purchased the property as a summer home. He added a service wing with kitchen, pantry, and servants' rooms. His daughter, Shakespearean actress Caroline Ferriday, began the restoration of the home to its 18th-century appearance and conducted extensive research to document the historical Joseph Bellamy. Today the property is operated as a historic house museum and garden.

Questions for Photo 1 and Drawings 2 & 3

1. Based on Photo 1, how would you describe the Bellamy-Ferriday House? Why do you think Caroline Ferriday wanted to restore the house to its 18th-century appearance? How is the house used today?

2. Study Photo 1 and then try to match the photo to the floor plans in Drawings 2 and 3.

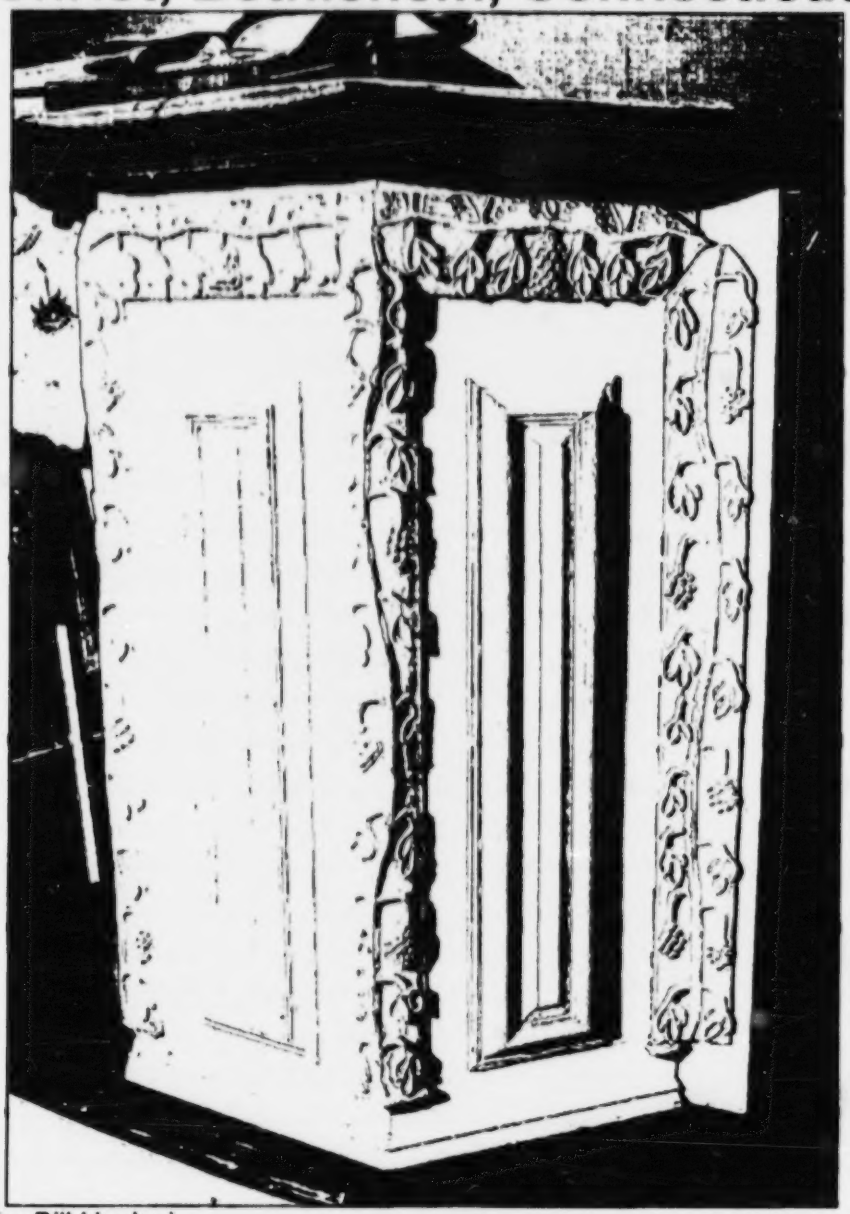
3. Use the scale on Drawing 2 to calculate the square footage of the original first floor of the Bellamy house. How might these rooms have been used during Bellamy's residence?

4. Locate the additions made by the Hull and Ferriday families. Did their additions change the square footage of the first floor? If so, use the scale from Drawing 2 to calculate the amount of new square footage added in Drawing 3.

5. What original features of Reverend Bellamy's house disappeared or were hidden because of the changes made by the Hull and Ferriday families?

Visual Evidence

Photo 2: The Reverend Joseph Bellamy's pulpit, First Church of Christ, Bethlehem, Connecticut.



(Photo by Bill Hosley)

Bellamy preached from a pulpit at the First Church of Christ that was built to accommodate his size. Today, there is a step stool behind the pulpit so that average-sized preachers can be seen behind it.

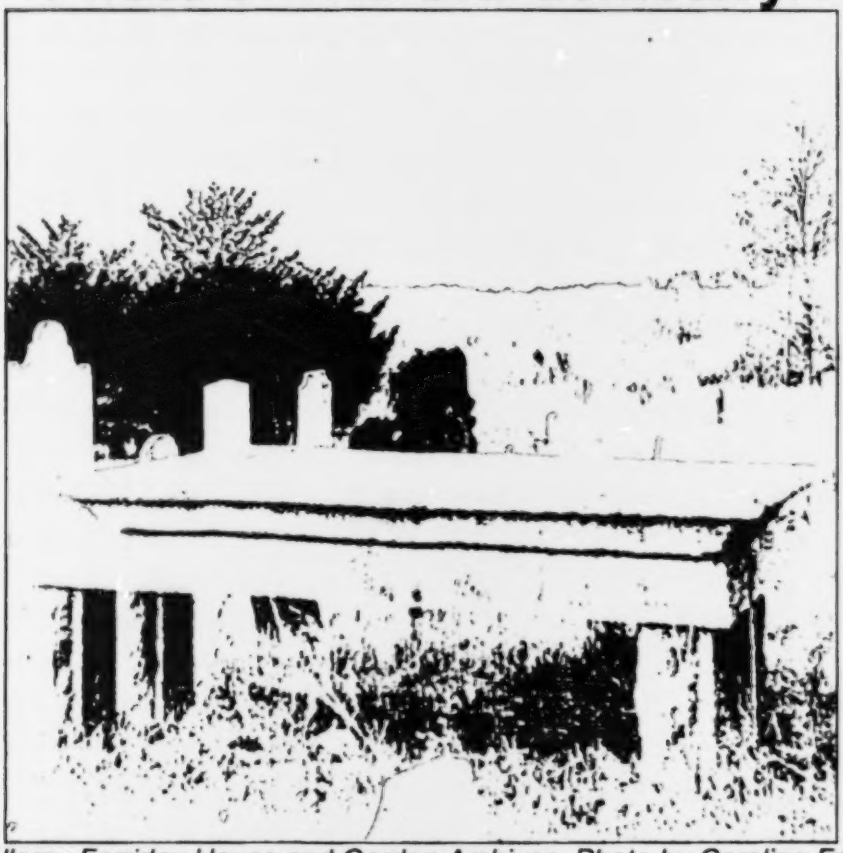
Questions for Photo 2

1. Do you think Bellamy's large, high pulpit may have helped him to be a more effective preacher? If so, how?

2. How would you describe the pulpit? What can it tell you about the time period in which it was built?

Visual Evidence

Photo 3: The Old Cemetery.



(The Bellamy-Ferriday House and Garden Archives. Photo by Caroline Ferriday)

This is an image of the old cemetery at the northern tip of Bellamy's land. Bellamy's grave is the large flat stone elevated off of the ground.

Questions for Photo 3

1. Compare Bellamy's grave marker with those of the other people buried around him. How are they similar? How are they different? What can be inferred about Bellamy from his grave?

2. Does the appearance of Bellamy's tombstone support or weaken Ezra Stiles' belief that Bellamy's influence would fade after his death?

Putting It All Together

The following activities are designed to engage students in learning about Reverend Joseph Bellamy's life and personality and how it shaped colonial American religion, his community, and history.

Activity 1: Letter Writing

After students have completed Readings 2 and 3 and studied Drawings 1 and 2, ask them to imagine that they are theology students boarding with Reverend Bellamy and his family. In either groups or individually, ask the students to compose a letter to their parents describing their teacher, Reverend Bellamy, their surroundings, and what they are learning. In the letter the students should explore their reactions to the experience. Are they happy? Is Bellamy a fair and interesting teacher? Is he kind? Do they find it difficult studying in a household filled with children, servants, farmhands, students and visitors or does the atmosphere stimulate their interest?

Activity 2: Gravestone Design

Ask students to refer back to Bellamy's grave marker in Photo 2 and complete one of the following activities.

A. Students should select a prominent local figure now living--a civic or religious leader, sports figure, or entertainment celebrity--and design that person's gravestone and epitaph. In addition to drawing or modeling the design and presenting it to the class, have them explain what about the person's life, their appearance, career, or beliefs, influenced their design.

B. Gravestone designs changed over the course of Joseph Bellamy's life from grim death's heads to winged angels, reflecting the change from a theology that emphasized damnation to one that emphasized salvation. Near the time of his death, designs featuring weeping willows and urns became popular, recalling funeral imagery from ancient Greece and Rome. Have students visit a local cemetery and study a modern grave marker. They should photograph a grave marker, and then analyze what values and beliefs are reflected in the design and imagery of the marker. Have students present their findings in class.

Activity 3: Historical Research in the Community

Have students identify an individual who was prominent in the history of your community just as Joseph Bellamy was in the history of Bethlehem. Sometimes

an historical individual leaves a great deal of evidence in one community, including home, church with pulpit, land ownership papers, and grave. In other cases the physical and documentary record may be scanty. Divide the class into small groups to investigate what documents, artifacts, historic places, and/or place names associated with the person remain in the town. Coordinate the historical research with groups that might be able to assist the students including church historians, town or courthouse clerks, the local historical society or architectural preservation league, local history reference librarians, or curators of university collections or museums.

The Joseph Bellamy House: The Great Awakening in Puritan New England--Supplementary Resources

By looking at *The Joseph Bellamy House: The Great Awakening in Puritan New England*, students will learn about the role of religion in 18th-century life and the resurgence of religious fervor known as the Great Awakening. Those interested in learning more will find that the Internet offers a variety of interesting materials.

The Antiquarian and Landmarks Society http://www.hartnet.org/als/

Learn about the The Antiquarian & Landmarks Society, Connecticut's statewide museum-based preservation organization that owns the Bellamy-Ferriday House & Garden. Their mission is to preserve historic structures, sites, collections and landscapes; as well as interpret the social and material dimensions of their properties to the public.

Plymouth Colony Archive Project of the University of Virginia: Archives and Analysis of Plymouth Colony, 1620-1691
http://etext.lib.virginia.edu/users/deetz/

The Plymouth Colony Archive Project features online historical analyses and original source documents on the Colony's social history. The site features artifacts, maps, wills, court records, architecture, and samples of material culture that help students gain insight into what life was like for these early settlers.

Library of Congress: Religion and the Founding of the American Republic
http://www.loc.gov/exhibits/religion/

Visit this online exhibit by the Library of Congress that uses prints, paintings, and samples from its Rare Book and Special Collections Division, as well as biographical sketches, to illustrate the role of religious groups in the colonial era and their contributions to the American Revolution.

Modern History Sourcebook
http://www.fordham.edu/halsall/mod/modsbook.html

The Modern History Sourcebook is one of a series of Internet history primary sourcebooks created by the History Department of Fordham University in New York. Included on their website are numerous sources on the Reformation and Colonial North America.

My History is America's History http://www.myhistory.org/

My History is America's History is a National Endowment for the Humanities initiative designed to encourage every American to be an

historian. It contains a variety of links to other websites and references to resources available through government, nonprofit, and commercial entities. One of the many topics presented in U.S. History is "Religion and Spirituality." Explore the "Religious Movements" section for information on The Great Awakening. http://www.myhistory.org/historytopics/main_indexes/religion_index.html

The GraveNet Project http://www.edutel.org/gravenet/gravenet.html

The GraveNet project gives students an opportunity to investigate the rich historical value of their community within their local cemeteries. They provide activities that encourage students to study the art, language, and symbolism that is found on older tombstones. Included on the website are numerous links to other online resources dealing with cemeteries.

U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

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